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# BOOK REVIEWS

## AND PAMPHLETS RECEIVED

ALL BOOKS LISTED HERE MAY BE OBTAINED, POSTAGE PREPAID, UPON APPLICATION TO THE AMERICAN PEACE SOCIETY, COLORADO BUILDING, WASHINGTON, D. C.

**Italy, France, and Britain at War.** By *H. G. Wells*. The Macmillan Company, New York. 285 p. 1917. \$1.50.

After Mr. Britling had "seen it through" at Matching's Easy, he—that is to say, Mr. Wells—was finally persuaded to visit the various fronts and record first-hand information. His first discovery appears to have been that the Military Effigy is rapidly passing out of existence. Grandeur and gold braid, illustriousness and pose, "aren't being done" any more. Mr. Wells saw many new features of war, of which little is heard at this distance—the aeroplane-swoop, the Tank as a definite feature in the offensive, the daily photographic map of every square yard of opposing trenches, and so on. He came to several new conclusions. His opposition to the conscientious objector and the extreme pacifist is unabated. But he has become even more ardently a Pacifist. He finds that the war is forcing men towards religion and away from dogma, creed and church. He sees the budding of a world-wide constructive socialism. His most important speculation, in which he does not arrive at a positive conclusion, is "Do the people really think about the war at all?" He suspects that, before the incredible picture of present world events, "the mind forgets both causes and consequences and simply sits down to stare." "This war is going to produce enormous changes in everything," or "Let us finish the war first, and then let us ask what is going to happen after it," he resents, and holds that individuals who so adumbrate the possibilities and who do not strive earnestly to "think through" them, are going to be of little value in the real work that must be done for peace, now and later. The book is in general a clever and convincing picture of hopeful signs in Europe, but its conclusions are somewhat sketchily put forth, and it noticeably lacks the breadth of vision of Wells before he stopped being a hundred or so years ahead of the rest of us and allowed us to catch up with him. Also, his new fondness for laying the whole responsibility upon the "mad dog of Germany," is a recantation from rather excellent analyses of the world's responsibility in earlier writings. It is only a phase, perhaps, but the fact that Mr. Britling passed through this phase and came out on the other side makes his creator's lapse difficult to understand.

**God, the Invisible King.** By *H. G. Wells*. The Macmillan Company, New York. 174 p. 1917. \$1.25.

Mr. Britling arrived, rather painfully, at the same realization of the kingship of God, as had the Fellowship of Reconciliation in England some months earlier. The difference is that the former worked towards this realization from without the church, and the latter from within. In "Italy, France, and Britain," Mr. Wells reinforced the conclusions of Mr. Britling, with evidence obtained from men he had met and talked with, ranging from David Lubin, of the International Institute of Agriculture in Rome, to French and British under-lieutenants. One would expect this third book to elaborate the same theme. The theme is there, it is true, but utterly irrelevant matter has been imposed upon it—a curious insistence upon a *personal* God (the italics are Mr. Wells'), a sort of "camp-kit God," who goes with one under fire, lies out with one in No Man's Land and soothes the agony which, the sufferer knows, will receive no other succor; is a sort of comrade-captain, a finite God, not responsible for things as they are, but trying to make them better, and distinguished from the individual citizen-soldier only by the fact that he is nearer perfection, wiser, more compassionate. One suspects that Mr. Wells is here not creating any new God or new religion, but, whether unconsciously or no, is recording the fact that, for the soldier of today, driven to the comfort of religion, the conception of a God responsible for or powerful enough to prevent the present situation

is impossible. The common soldier needs God, and needs him badly, but he has neither time nor nerves to contemplate the Infinite. He wants a Spiritual First Aid, and the personal, finite, non-omnipotent, comrade-captain, camp-kit God of Mr. Wells is about what he fashions for himself in his dire need. What Mr. Wells does not seem to see is that in peace and quiet, in the slow processes of constructive effort to come later, we shall need more than a First Aid.

**The Social Teachings of the Prophets and Jesus.** By *Charles Foster Kent*. Charles Scribner's Sons, New York. 1917. \$1.50, net.

One interested in the modern social interpretation of the message of Israel will welcome this new text by Professor Kent. Social workers interested in the problems of poverty, the rights and duties of capital and labor, and in any of the other questions more acutely now before the world than ever, will discover that these questions constituted the background of the men who wrote what is now our Old and New Testaments. The social problems of our day were the social problems of their day. The author renders a distinct service by showing how the ancient writers view the matters with which we are now so vitally concerned. The book is as frank and constructive as it is clear and fascinating, and it will prove of value to every thinking person, be he engaged in business, profession or other work.

**The War for the World.** By *Israel Zangwill*. The Macmillan Company, New York. 450 p. 1916. \$1.50.

An essay on "the next war" by an ardent pacifist should be a matter of general interest, nor is this the most interesting essay in this collection of opinions of this well-known publicist and earnest believer in the favorable destiny of the "great American experiment." Mr. Zangwill finds the seeds of war too widespread either to be destroyed by the present holocaust, or to be eradicated "by some diplomatic dexterity, international tribunal, or financial demonstration." His solution is, "The love of law must yield to the law of love." He finds the only hope for future world peace in a unanimous spirit of self-abnegation: "Those who cannot endure the notion of freely surrendering territory or tariffs at the bidding of reason and love must cease to prate of peace." In other essays he considers the effect of the war on arts, religion, and private life. If we may be permitted the obvious ironicism, Israel Zangwill's book is decidedly "Christian" in tone. His sonnet, "Written on Christmas Eve," is a bright and biting evidence of this, which we cannot forbear repeating here:

"When we beheld thy kingdom come on earth,  
All eyes upstrained to thee, all knees low-bent,  
Man swathed in thee as in an element,  
Art, Music, Letters circling round thy birth,  
Bejewelled Temples blazoning thy worth,  
Jehovah banished to our nomad tent—  
Then, brother, thee enthroned, with bitter mirth,  
We left and on our thorny way we went.  
But now that once again we see thee bleed,  
Deserted, where thy worshippers have banned thee,  
Thy agony is ours, thy homeless need—  
After such startling glories so to brand thee!  
Dear fainting Jesus, now to thine own seed,  
Creep home again—who else can understand thee?"

**Modernizing the Monroe Doctrine.** By *Charles H. Sherrill*, late United States Minister to Argentina. Houghton Mifflin Co., Boston and New York. 203 p. 1916. \$1.25.

This brief for the friendship and mutual understanding of the "sister republics of this the hemisphere of freedom" is at once lucid, informative, and inspiring. The author's years